



The Transformation of Marriage Guidance Policy in the Office of Mutual-Based Religious Affairs Indonesia

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Abstract. This article will discuss the transformation of marriage guidance practices at the KUA throughout East Lampung, where this marriage guidance initially only contained general marriage materials such as rights and obligations and family planning, then there was a transformation of materials and products from inter-related marriage guidance or mutual facts. The purpose of this research is to see how effective the policy for the transformation of Binwin's services is and to see what aspects of me are in the fact of the interplay. This study uses a qualitative descriptive method in which the author will interview the head of the KUA in East Lampung Regency to find out the interdependence-based binwin policy so that it is analyzed and conclusions can be drawn. The findings of this study are firstly several KUAs in East Lampung Regency have implemented new methods or transformations in the implementation of Marriage Guidance by providing materials that contain the values of mutuality in the household, secondly, the fact that mutuality is agreed upon by both catin, third, the policy is influenced by interrelated training. So that this research can be useful and become a recommendation, especially for KUA to apply methods and materials based on mutuality and in general for the field of Binmas Islam, the Ministry of Religion can formulate Binwin materials based on mutuality and of course so that this writing becomes a scientific treasure in the household.

Keywords: Transformation · Marriage Guidance · Mutual

1 Introduction

Marriage is essentially the gateway to building a strong household and will form family resilience, which will have a positive impact on the development of Indonesia. However, to achieve this, of course, some challenges need to be faced, one of which is divorce [1]. The shaking of the household building makes family life not harmonious, resulting in divorce. Divorce in Indonesia itself is very high, one of which is in East Lampung Regency. In 2020, the divorce rate reached 1,958 cases, with details of 492 divorces due to the husband's divorce and the remaining 1,529 divorces that were sued by the wife [2].

The phenomenon of divorce occurring in society is caused by a lack of balance in thinking about many things. Divorce is only considered the ideal solution to household

disharmony so that after divorce life will be calmer, but in practice, divorce can lead to new problems which are sometimes more severe and difficult. Complicated [3]. The high divorce rate in East Lampung indicates a lack of preparation and understanding of the meaning of marriage. As Alissa's research states, the high number of divorce cases, especially divorced divorces, is based on the condition between husband and wife who do not have sufficient provisions in planning and understanding the meaning and purpose of marriage and all its problems [4].

Problems in marriage are quite diverse, ranging from small to big problems. From the beginning it was only a small quarrel, then disharmony to divorce, and the collapse of household buildings to form a "*broken home*". The existence of such conditions will certainly have an impact on the children left behind. The cause of disharmony in the initial family was an error at the beginning of the formation of the household even while navigating the household. So it can be understood that many factors can cause marriages not as expected [5]. To anticipate this, each prospective bride and groom before deciding to undergo a marriage of course must prepare mentally and physically as well as materially for provisions in living a household life. So that the household will have resistance to all problems both from within and from outside. Therefore, it is necessary to provide briefings and guidance before undergoing marriage to know all the problems in married life and how to deal with them.

The guidance in question is marriage guidance, which can be abbreviated as "binwin," which is guidance for the prospective bride and groom by providing knowledge and understanding in marriage so that a harmonious family is formed. *Mawaddah* and *rahmah* [6]. Knowledge and understanding as well as awareness to form a *sakinah* in a *kaffah manner*; build a quality family, and overcome various kinds of conflicts and commitments in facing various kinds of challenges in domestic life are prerequisites that must be understood and understood by the bride and groom. This awareness will indirectly have an impact on decreasing the divorce rate. Therefore, the Ministry of Religion, as a policy maker dealing with religious issues in Indonesia, [7] Taking a policy marked by marriage guidance for prospective brides to reduce the divorce rate and be able to achieve the goal of marriage, which is to become a *sakinah*. Through this marriage guidance, it is hoped that the prospective bride and groom can be more prepared to build a household with clear goals so that the risk of divorce will be avoided or minimized.

The Ministry of Religion through the Director General of Islamic Guidance issued the Decree of the Director General of Islamic Guidance Number 189/2021 regarding the instructions for the Implementation of Marriage Guidance, giving instructions that every bride-to-be who is going to marry must follow the marriage guidance organized by the Ministry of Religion or other institutions. Marriage guidance activities are carried out to help the prospective bride and groom understand and know and have the skills to build a good and quality household so that it can prevent disharmony in the household that leads to divorce [8]. The material presented in this marriage guidance program is also diverse, such as preparing for a strong marriage towards a *sakinah* family, managing marriage and family dynamics, meeting family needs, family reproductive health, preparing quality generations, managing conflict, and building family resilience. [9].

As is known, the marriage guidance material is in the guidelines for implementing marriage guidance for prospective marriages in general, but there are interesting

things about the marriage guidance material for prospective brides at several Religious Affairs Offices in East Lampung Regency. The existence of innovation and exploration of policies related to KUA in implementing marriage guidance programs such as adding mutuality material and mutual marriage sermons. What is interesting is that there is a pledge between the prospective bride and groom to have mutual relations as contained in the Mutual Pact. This is interesting to study. Considering that there is no such thing in the guidelines for implementing marriage guidance, what is the background of the innovation and how is it implemented? This article will explore the transformation and innovation of the implementation of inter-related marriage guidance as well as research conducted in several KUA Lampung Regencies.

Several studies that have been carried out similarly discuss marriage guidance, but there are differences in the substance and themes as written by Yolani. The findings are that the material given during premarital guidance is for preparing a *sakinah* family, marital dynamics, family fulfillment, reproductive health, and managing conflict [10]. Then Anisa Rahmawati examined the effectiveness of marriage guidance for prospective brides by the Ministry of Religion of Sleman district, where the findings were not yet effective. Because there are obstacles in the implementation of the “binwin” by the organizers, the accuracy of the speakers, the lack of enthusiasm of the participants, and the lack of socialization by the organizers [11]. And the research conducted by Diah, who researched the urgency of Binwin to create a *sakinah* family, found that married couples who had followed the guidance responded well and thought that this program was important, but the obstacles for working couples were difficult to get permission to follow this guidance [12]. So in this study, the author will focus on the implementation of marriage guidance in East Lampung KUA, which is different from KUA as usual, namely the existence of mutual material. This research aims to be a reference for other KUAs to be able to continue to innovate in services to achieve marriage goals.

2 Literature Review

2.1 Marital Guidance in Building Interdependence

The word guidance is defined as an act of showing, guiding, or leading others to the right [13]. According to Prianto and Erman Anti guidance is the process of assisting an expert to individuals or groups, both children, adolescents, or adults, to develop their abilities independently and be able to utilize their strengths to be developed based on applicable norms [14]. In other words, guidance is the process of mentoring a person or group of people by an expert. In this context, guidance is defined as psychic/mental rather than physical mentoring, because the purpose of the guidance is to get a better life.

As the purpose of guidance, guidance can be used in marriage, namely as an effort to provide psychic and mental provisions to prospective brides who are about to get married. According to the Regulation of the Director General of Islamic Community Guidance Number DJ.II / 542 of 2013 concerning Guidelines for the Implementation of Premarital Courses, Marriage Guidance is the provision of knowledge, skills, and awareness growth to adolescents of marriage age and prospective brides about domestic and family life. Therefore, marriage guidance is the process of assisting individuals so

that in carrying out their marriages they can be in harmony with God's provisions and instructions [14].

Marriage Guidance aims to build strong families to face the increasingly difficult challenges of global life. The program developed by the Ministry of Religious Affairs has a comprehensive content of material around marriage and adapts to the needs of the bride and groom including first, building and fostering a *sakinah* family, second, maintaining and maintaining conjugal relations, and third, dealing with family conflicts. This material is based on the understanding that knowledge and skills of managing households cannot be given but learned, even with various methods such as *learning by doing* and training/courses/guidance [1]. Generally, the subject matter in marriage guidance includes; (1) preparing the *sakinah* family, (2) fostering family relationships, (3) meeting the needs of the family, (4) maintaining reproductive health, and (5) preparing a quality generation [9]. Meanwhile, the implementation of marriage guidance can be carried out at the Office of Religious Affairs (KUA), the Office of the Ministry of Religious Affairs of the Regency/City, or other places determined by the competent authority [9].

The existence of a marriage guidance program is motivated by the high divorce rate in Indonesia. The number of divorces in Indonesia has continued to increase over the past decade due to economic factors and the lack of preparation for couples in living a domestic life and not understanding the meaning of marriage. The ever-increasing cases of divorce show that married couples lack the preparation and maturity to foster their marriage and fail to achieve marital satisfaction [9].

Therefore, Marriage Guidance can be an alternative in preventing and helping brides-to-be gain a sufficient understanding of marriage and increase mental readiness in living in the household. Through marriage guidance, it can provide an overview of preparation and motivation to form a happy, prosperous, and eternal family and understand the threats, disturbances, and problems in marriage. Not only that, in marriage guidance, it provides a meter about reproductive health, family economic management, and increasing piety to Allah SWT [15]. So that the bride and groom have a strong foundation and sufficient provisions to live in the household [7].

The implementation of marriage guidance includes materials presented related to preparing a solid marriage towards a *sakinah* family, managing the dynamics of marriage and family, meeting family needs, towards family reproductive health, preparing quality generations and managing conflicts, and building family resilience [1]. Marriage guidance material is only general, therefore there is a need for a new conception, namely material innovation to provide provisions for the bride and groom. Upset material is a new thing and needs to be socialized with brides-to-be to respect each other. Interdependence in marriage means choosing a path to overcoming problems and maintaining the household. Good determination and tolerance to achieve the ideals of each couple. But keep in mind that disputes between spouses need to be followed by the presence of mutual respect. The greater the difference in the background that the couple has, the greater the portion of mutual respect. Intercourse in marriage is very important to do and strive for to achieve happiness, as is the intention of carrying out a marriage. Marital intercourse is also carried out to achieve peace. Because without being upset about the changes and differences that exist, it will be very difficult to get happiness and it is also

difficult to maintain the continuity of the marriage in the long term because failure in marital intercourse can lead to divorce.

Interchangeability is also known as *Mubādalāh*, which is an exchange, the existence of reciprocity between the two parties. So that it can be termed the exchange of ideas and ideas [16]. Whereas in the Great Dictionary of Indonesian, the word “intersection” (translation of *mubādalāh* and *reciprocity*) is used for things “that express the meaning of reciprocity” [16]. Faqihuddin uses the word *mubādalāh* more as an equivalent of *reciprocity* and interprets it as an interdependence. In terminology, *mubādalāh* is commensurate with Amina Wadud’s *reciprocity* idea of relations between individuals based on the principles of *equality*, *reciprocity*, and *partnership*. These principles because their basis is the tawhid paradigm, in turn also lead to justice and benefit [16].

In building intercourse in marriage, some factors are very influential. According to Hurlock, in marriage there are at least four important things in the problem of self-intercourse in a marriage that a married couple must go through, namely: First, intercourse with a partner, namely being able to see that there is togetherness, being able to issue suggestions and exchange opinions, giving attention, understanding, loving each other, loving each other, loving and being able to work together in fulfilling household tasks. Second, sexual intercourse is about the recognition of love and can fulfill satisfaction in sexual intercourse. Third, financial concerns, namely financial management to meet the needs of the family. This, the family is very important to learn to spend income and avoid debt so that they can enjoy the results of their efforts well. Fourth, is resentment towards the couple’s family, which includes accepting the couple’s family members to respect and respect each other [16].

The existence of relationships between couples in the family becomes mandatory to be created, an equal cooperative relationship between husband and wife to achieve the meaning of marriage. The goal can be built through a harmonious family by relying on the pillars of the support of domestic life, while the pillars are:

- First, Mitsaqan Ghalizan, as described in QS. An-Nisa verse 21, reminds us that a wife has received a solid agreement (Akad) from a man who marries her. This means that both of them have jointly committed to living together, even though in practice it is the male and female marriage guardians who recite it, but the parties bound by the contract are the bride and groom.
- *Second, Zawaj*, means that the marriage between a man and a woman makes them a couple. This further strengthens the complementary relationship between husband and wife, who must feel half soul for the other. This principle has the same meaning as the term “husband is the wife’s clothes” and “wife is the husband’s clothes.” This term means that the function of husband and wife is to take care of each other, warm, protect, decorate, and perfect.
- *Third, Muasyarah bil Ma’ruf*, this pillar is to provide an understanding that to treat each other in a good way. This is a fundamental thing in a husband and wife relationship. This pillar can be a pillar that can maintain and revive all the goodness in the household to achieve the goal of marriage. so that goodness can be felt by both husband and wife.
- *Fourth, Deliberation*, this pillar explains that husband and wife apply behavior to consult each other, and exchange opinions in deciding something related to domestic life. There can’t be authoritarian feelings and one-sided dominance in making decisions

because both husband and wife have the same right to have the same opinion. As exemplified in QS Al-Baqarah verse 233, in matters of weaning children, it must be decided based on the mutual willingness of both husband/father or wife/mother of course, after deliberation. So deliberation in the household is one of the pillars of the household, which has also been explained by the Qur'an.

- *Fifth, Taradhin min-huma.* This last pillar describes the willingness between husband and wife to accept and give each other a sense of comfort because comfort is an important thing in the relationship between husband and wife. A person will feel comfortable when in his heart he feels willing and there is nothing to block. As well as in the life of a husband and wife, to build comfort, of course, one must be willing to accept a partner, both shortcomings and strengths. Then this pillar must be maintained and maintained in the household to create peace and harmony. Happiness [16].

3 Method

This study uses a qualitative approach that aims to reveal the reasons why several offices of Religious Affairs in East Lampung implement inter-based marriage guidance services. As Marvasti states, “qualitative research provides a detailed description and analysis of the quality, or substance, of human experience” [17]. This study aims to reveal the practice of the Office of Religious Affairs in implementing mutual-based services in every marriage service activity, including the reasons and objectives for implementing this program.

Data collection was carried out in July 2022 through in-depth interviews with three heads of Religious Affairs offices who have massively implemented mutual-based services. This study chose East Lampung as the research location because this area is a pilot project and as a model for the Office of Religious Affairs which has implemented inter-related marriage services in Indonesia. On the other hand, the East Lampung region is also known as an area with a high divorce rate, so there is a need for innovation in marriage services to reduce divorce rates.

4 Results and Discussion

4.1 Binwin Implementation in East Lampung KUA

East Lampung is one of 13 districts and 2 cities in Lampung Province. East Lampung Regency has an area of 5,325.03 km², which is almost 15% of the total area of Lampung Province. East Lampung Regency has 24 sub-districts and 264 villages with a population of 1,044,320 people (209 people/km²) whose distribution is uneven due to geographical factors [18]. East Lampung Regency itself has 24 KUA in line with the number of existing sub-districts, so it is known that each sub-district has its own KUA in carrying out its duties and functions.

The duties and functions of the KUA as stipulated in the Regulation of the Minister of Religion (PMA) Number 34 of 2016 concerning the Organization and Work Procedure of the Office of Religious Affairs, precisely in Article 3, explain that the duties and

functions of the KUA are as follows: a. implementation of services, supervision, recording, and reporting of marriage and reconciliation, b. compilation of service statistics and Islamic community guidance, c. management of the documentation and management information system of the sub-district KUA, d. sakinah family guidance services, e. mosque guidance services, f. *rukayat* reckoning guidance services, and shari'ah guidance, g. Islamic religious guidance and information services, h. zakat and waqf guidance services; and, i. implementation of administration and housekeeping of the District KUA [19]. From how many tasks and functions there are, there is a debriefing program for the bride and groom who are getting married. The defense is known as Bride and Groom Skinny (SUSCATIN), which is carried out independently by the KUA and Marriage Guidance, which is a program of the Ministry of Religion and which implements it is the KUA.

Marriage Guidance is carried out to provide debriefing to prospective brides with a variety of materials presented to equip husband and wife couples in carrying out domestic life. The second consists of two types, the first is organized by the Regency/City Ministry of Religion; and independent marriage guidance is carried out by the KUA. The Marriage Guidance Program in practice has been implemented in every KUA, especially in East Lampung KUA, but some things are different from several KUAs that have implemented the Marriage Guidance Program, namely, there are improvisations and innovations from its implementation, such as the content and products of Marriage Guidance that apply the values of mutuality. In this study, researchers conducted research on three KUA in East Lampung because the KUA had intensely implemented the Marriage Guidance program by including mutual content. The details can be seen in the following table:

4.2 Batanghari District KUA

The Office of Religious Affairs (KUA) Batanghari District is located on Jalan Raya Batanghari in Bandarjoyo Village, Batanghari District, East Lampung Regency. KUA Batanghari oversees 17 villages. With the vision of “*The Realization of a Religiously Obedient, Harmony, Smart, and Prosperous Batanghari Community in the Inner and Outer To Realize a Sovereign, Independent, and Personalized Indonesia Based on Mutual Cooperation*” and has a service motto, PANTAS (Professional, Enthusiastic, Accountable, and Harmonious) [20]. In carrying out the duties of KUA as they should be, KUA Batanghari has a work program in the field of marriage and referral services such as providing sermon material/advice, marriage prayer/reconciliation, guiding the reading of the pact of mutuality between husband and wife, and providing guidance to prospective brides. In terms of guidance services for the Sakinah family, it consists of providing guidance and counseling to courses for prospective brides, and pre-marital and post-wedding family development, in collaboration with relevant agencies (BP4, Puskesmas, BKKBN) [21].

Meanwhile, in terms of service, KUA Batanghari implements interdependence-based services. This can be seen in the content of the materials presented, as conveyed by Em Sapri Ende, in services, especially marriage guidance, by adding mutual materials. Specifically, in domestic life, we must respect each other and complement each other. Mutual respect, and so on with fellow partners. This is because many married couples do not know and understand the husband and wife relationship. The husband is still

dominant in the household and the wife only takes care of domestic matters. So, the absence of this understanding can make the household less harmonious and even divorce can occur.

Not only that, in addition to the material content of interdependence in marriage guidance, several service products based on mutuality are carried out, such as giving marriage sermons to the bride and groom after carrying out the marriage contract. Then there is a mutual pact, this mutual pact contains a pledge between husband and wife to love, care for, respect and appreciate, help each other and help realize a *saiknah mawaddah* and *rahmah* family, a commitment to mutual deliberation in making decisions, committed to solving problems at home stairs without violence and pray for one another. This mutuality pact was signed by the two brides and known by the head of the ceremony, and the contents of the mutuality pact were read in front of the assembly and guests who attended the wedding. This mutual pact has also been routinely carried out by the Batanghari KUA every time there is a wedding [21]. The existence of interdependence-based KUA services cannot be separated from the role of the KUA head himself, who implements policies because he has participated in mutual training activities carried out by Rahima.

4.3 Jabung District KUA

The Office of Religious Affairs (KUA) of Jabung District is located on Jalan Merdeka in the village of Negara Batin, Jabung District, East Lampung Regency, 85 km from the district capital and 110 km from the provincial capital. In carrying out its duties, KUA Jabung oversees 48 villages. In 2000, KUA Jabung was expanded so that it currently oversees only 15 villages [22].

The Jabung KUA service also implements interdependence-based services or *mubaadalah*, for example in marriage guidance services. Although marriage guidance is a Regency Ministry of Religion program where its implementation is uncertain due to budget adjustments, Sekampung KUA still carries out marriage guidance independently, or almost the same with sustain to the bride and groom who will marry. The material contained in independent marriage guidance at KUA Sekampung has also implemented mutual values. However, in its implementation, it still looks at the situation and conditions by taking into account the background of the bride and groom (education and status). The material content is emphasized to be mutually pleased with each other's partners, complementing each other's shortcomings, and treating each other well (*mu'asyarah bil ma'ruf*) [23]. The provision of this interdependence-based material has been contained in the Sakinah family manual because the book was written by one of them, Faqihudin, who was the originator of the *mubaadalah* concept. Since the reason for applying this interdependence material is an important provision in dealing with households, many divorce cases are caused by a lack of understanding of the relationship between husband and wife.

KUA Jabung service products based on mutuality are also carried out in the marriage sermon after the contract. There is also a mutual pact. This mutual pact contains the vows of a married couple. to love each other, love and respect each other, help each other and help create a *saiknah mawaddah* and *rahmah* family, a commitment to mutual deliberation in making decisions, and committed to solving problems in the household

without violence and mutual support. The mutual pact is also read out in front of the assembly present at the marriage contract, which has been signed by the bride and groom and is known by the head of the village in charge. In practice, this mutual pact has been carried out, but not in every marriage [23]. The mutuality pact was also originally a draft that had been designed by Rahima during mutual training for the head of the KUA, but this did not become a benchmark, as the KUA itself was still able to improvise.

4.4 Sekampung District KUA

The Office of Religious Affairs (KUA) Sekampung District is located on Jalan Merdeka Square in Sumberdede Village, Sekampung District, East Lampung Regency. The working area of the Sekampung KUA has been a transmigration area since the Dutch colonial era, so it has an impact on the diverse population demography (Lampung, Javanese, Sundanese, etc.). KUA Sekampung, in carrying out its duties, oversees 17 villages. In carrying out its duties, Sekampung KUA has a vision of “*The realization of a strong, religious, advanced, prosperous, intelligent and tolerant society in the life of the nation and state within the Unitary State of the Republic of Indonesia*” [24].

The implementation of the tasks of the Sekampung The KUA itself has a work program in the field of marriage and referral services, namely the existence of the Batanghari KUA, which has a work program in the field of marriage and referral services, such as the Prospective Bride Course, which prepares marriage guidance materials [24]. Marriage guidance materials themselves apply the principle of loving each other, loving each other, respecting and respecting each other between husband and wife. Households must be built based on patience in all trials and accepting each other’s shortcomings. Because it is important for every couple in the family to apply the principle of mutuality so that there is no feeling of being the most domineering and controlling because, in essence, a Sakinah household is built based on shoulder-to-shoulder cooperation to make it happen [25]. In addition, the village KUA also, in the context of forming the Sakinah family, provides sermons/marriage advice after the marriage contract and always prays for the realization of the Sakinah family, and provides an understanding that marriage is the greatest worship in human life, so it should not be wasted. In addition, there is also a Sakinah heritage program and established cross-sectoral collaborations such as BP4, Puskesmas, BKKBN, and so on [25]. This policy also did not escape the participation of the head of KUA in the mutual training organized by Rahima.

4.5 Analysis of Mutual-Based Binwin Implementation in East Lampung KUA

The high divorce rate in the East Lampung district is known because married couples do not have strong provisions in this case the understanding and meaning of marriage and the pattern of relations between husband and wife. In line with Alissa Qotrunnada Munawaroh’s research, he explained that the high number of divorce cases, especially divorced divorces, was triggered by the condition of the couple who did not know to carry out their household and faced problems that arise in the household, both mentally and economically, due to the lack of household provisions. Become unstable and prone to conflict. Under these conditions, couples who do not have a strong determination to maintain the household will quickly decide to choose divorce [4].

Building a strong family certainly requires an effort that is not easy, for that preparation is needed not only after marriage but must be prepared before marriage. This can be done by seeking knowledge about how to form and create a quality family with all its challenges, overcoming family conflicts with wisdom without violence, re-cultivating commitment at the beginning of marriage, and sharing life skills in the face of changing challenges that will continue to come [9].

The transformation of KUA services (Batanghari, Jabung Sekampung), especially in the marriage guidance program, which was originally based on the Decree of the Director General of Islamic Community Guidance Number 189/2021 regarding the instructions for the Implementation of Marriage Guidance, but the head of KUA (Batanghari, Jabung Sekampung), who has the authority in this program, innovates to include and implement mutual values in it, or called “The New Service Mutual Based.” This shows an effort to change the best service to the community. As explained by Denhardt in his book “The New Public Service: Serving, Not Steering,” service efforts to the community must continue to be innovated to provide the best service to the community [26]. Furthermore, the service transformation carried out by KUA KUA (Batanghari, Jabung Sekampung) is in line with Sari’s research, which explains that public service is serving, not directing, and always continuing to innovate (The New Public Management) [27].

The material in marriage guidance at the KUA (Batanghari, Jabung Sekampung) applies mutual values Service transformation can be seen from the addition of materials, such as domestic life must respect each other, complement each other, respect each other, be pleased with each other, be patient with each other, and treat each other with respect. Good (*mu’asyarah bil ma’ruf*). This is as Faqih explained, to treat each other in a good way. This is a fundamental thing in the husband and wife relationship to maintain and revive all the goodness in the household to achieve the goal of marriage. So that goodness can be felt by both husband and wife parties. In line with the results of Hurlock’s research, it is clear that mutuality in marriage must be defined by a mutual opinion, sexual mutuality, financial mutuality, and mutual respect for the couple’s family.

Furthermore, it was found that the head of the KUA (Batanghari, Jabung Sekampung) applied the values of mutuality in the service, namely that this is because many married couples do not know and understand the husband and wife relationship, the husband is still dominant in the household, and the wife only takes care of domestic matters. Just. So, the absence of this understanding can make the household not harmonious and even divorce can occur. Because, in essence, a Sakinah household is built based on shoulder-to-shoulder cooperation and upholds the wholeness of love. This statement is following the results of Waginto’s research, namely that participation There are two parties in the family, and there is tangible evidence of respect and respect for each other’s rights so that there is communication and two-way relations and there is no dominant from either party [28]. In line with this, husband and wife must understand each other, know each other, be aware of each other’s responsibilities, work together, always be loyal and uphold the nobility of love [29].

The KUA service products have also been adapted to contain the values of interdependence with a marriage sermon that explains that marriage is worship with great rewards, so keep the marriage bond well and between the two parties to carry out their respective rights and obligations. It is a necessity for husband and wife to go hand in

hand in improving the quality of faith in Allah SWT will bring mutual awareness to always carry out obligations between husband and wife [30]. In addition, the most striking innovation is the existence of a mutual pact between the bride and groom when they have carried out the contract, which was signed by both and known by the penghulu, and the mutual agreement was declared in front of the assembly present at the wedding ceremony.

Finally, the interdependence-based KUA service cannot be separated from the role of the KUA head, who has participated in mutual training activities carried out by Rahima, namely from 2018–2020. The idea of involving men in efforts to prevent acts of domestic violence (hereinafter referred to as the male involvement program) was the reason that inspired Rahima to realize a program to strengthen the duties and functions of KUA in building a *sakinah* family without violence. This program was implemented in two provinces as a pilot, namely the Special Region of Yogyakarta and Lampung. The Yogyakarta area took the Gunung Kidul and Kulon Progo districts, while Lampung took the Tanggamus and East Lampung districts. The selection of the East Lampung and Tanggamus regions was based on data that showed that in these two regions, the rates of violence and divorce were relatively high compared to other districts [31].

5 Conclusion

KUA (Batanghari, Jabung Sekampung) services, especially in the marriage guidance program, which was originally based on the Decree of the Director General of Islamic Guidance No. 189/2021 regarding instructions for the Implementation of Marriage Guidance, but the head of KUA (Batanghari, Jabung Sekampung), who has the authority in this program, innovated to include and implement mutual values in it, or called “The New Service Mutual Based.” The material in marriage guidance at the KUA (Batanghari, Jabung Sekampung) applies mutual values. Service transformation can be seen from the addition of materials, such as domestic life must respect each other, complement each other, respect each other, be pleased with each other, be patient with each other, and treat each other with respect. Good (*mu’asyarah bil ma’ruf*). This is because many married couples do not know and understand the husband and wife relationship. The husband is still dominant in the household and the wife only takes care of domestic matters. So, the absence of this understanding can make the household less harmonious and even divorce can occur. The existence of a pact of mutuality between the two brides was confirmed when they carried out the contract, which was signed by both and known by the headmaster, and the pact of mutuality was pledged in front of the assembly present at the wedding. The interdependence-based KUA service cannot be separated from the role of the head of KUA who has participated in mutual training activities carried out by Rahima, namely from 2018–2020.

Acknowledgments. The researcher would like to thank LPDP, Sunan Kalijaga State Islamic University, KUA Batanghari, Jabung, and Sekampung who have provided the opportunity to conduct this research. This research received funding from LPDP and the State Islamic University of Sunan Kalijaga Yogyakarta.

Authors' Contributions. Z.Z.A, M.K. conceptualize and formulate research, conduct interviews, analyze, and write down data. All authors together revise the manuscript based on input from reviewers.

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